

A TERM PAPER

"THE CHURCH OF SCIENTOLOGY IN THE UNITED STATES"

by

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for

CHAPLAIN GREMMELS

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THE CHURCH OF SCIENTOLOGY

INTRODUCTION:

The Church of Scientology of New York City is located in the non-pretentious Hotel Martinique at 49 W. 32nd St., just off Herald Square in downtown Manhattan. As one enters the Church's offices on the first floor above the lobby, he finds himself in a completely different environment that seems strange to be neighbors with Macy's and Madison Square Garden. However, there is an air of excitement and a sense of mission among the people who were engaged in processing and testing at the Scientology center. Most of the people there seemed to be under thirty years of age and dressed in the latest mod fashions.

After a brief pause with the receptionist where I signed in by name and address, I was ushered to a back office for an interview with Rev. James Meisler, the minister at the center, and he was very friendly, polite and helpful as I began searching for an understanding of Scientology. He not only answered my questions but gave me the book, "The Background and Ceremonies of the Church of Scientology", plus some other literature to help me understand the new religion of Scientology.

Rev. Meisler indicated to me that one does not have to leave his present faith to become a Scientologist. A person can be a Jewish Scientologist, a Catholic Scientologist, or a Lutheran Scientologist. Scientology is open to all people of all religions and backgrounds.

Rev. Meisler insisted that I attend the introductory lecture on Scientology which is given three times a day at the Hotel Martinique. I attended this lecture at 4:00 p.m. on a Saturday afternoon. Before going to the lecture, I was asked to take a personality test of 200 questions.

The young man who presented the lecture began by telling us that the word Scientology is taken from the Latin word SCIO which means knowing in the fullest sense of the word, and the Greek word LOGOS which means study. So Scientology is the study of knowledge in the fullest sense.

When the instructor was certain that we knew what Scientology meant, he played a tape by L. Ron Hubbard, the founder of Scientology. Following this, we were individually interviewed in order to enroll in the Communications Course. The young lady who interviewed me indicated that the Communications Course would really "blow my mind" and would improve my personality test score. The cost of this course is \$35.00. This Communications Course consists of nine training routines and takes about one week for completion.

The Church of Scientology is celebrating its 22nd anniversary this year. It began in 1950 after the publication of the book, "Dianetics: The Modern Science of Mental Health" by L. Ron Hubbard. Rev. Meisler indicated that there are now 600,000 practicing Scientologists in our country today, with as many as three million who have made an inquiry into Scientology. It has become one of the fastest growing

new religions in our country.

With a growing number of Scientologists serving in the Armed Forces, it is important for the Chaplains to be made aware of certain basic tenets of the Church of Scientology. It is necessary for the Chaplain today to understand the background and practice of the Scientist, in order to effectively minister to him. Therefore, this paper is my attempt to clarify and understand the practice of Scientology.

II. A LOOK AT ITS FOUNDER -- L. RONALD HUBBARD

In order to understand Scientology, you must understand something about its' founder -- Lafayette Ronald Hubbard. This is not as simple as it sounds, because his life is shrouded by mysticism, and it is sometimes difficult to separate fact from fiction when reading biographical accounts of him.

L. Ronald Hubbard was born in Tilden, Nebraska on March 13, 1911 as the only child of Commander H.R. Hubbard, U.S.N. and his wife, Dora May Hubbard. His early youth was spent on his grandfather's cattle ranch in Montana, and he could ride before he could walk. He later became a blood brother of the Blackfeet (Pikuni) Indians, and wrote his first novel about them in 1936.¹

At the age of ten, he rejoined his father and mother in Washington, D.C., The untimely death of the President's young son, Calvin Coolidge, Jr., which happened when Hubbard was twelve, is probably responsible for his keen interest in mental research.²

When he was fourteen years old, his father's duty took him to China. He spent the next few years traveling throughout the Far East. In northern China and India, he became intensely curious about the composition and destiny of man. Hubbard studied on the one hand, the Lama priests, and made himself agreeable on the other hand to the war-like

¹L. Ron Hubbard, The Communication Course (Los Angeles: Optimum Press, 1971), p. 29.

²Ibid., p. 29.

people by his ability to ride.³

At the age of nineteen, Hubbard returned to the United States to study at the George Washington University. Scientology literature claims that he graduated with a B.S. degree in civil engineering from George Washington University and was trained as one of the first nuclear physicists. However, in a tax case involving a Scientology Center in Washington, D.C., university officials testified that Hubbard entered their school in 1930, took and flunked physics, was placed on probation after his first year. Hubbard failed to return after his second year and certainly did not receive a degree.⁴

According to Scientology brochures, Hubbard also attended and received a PH.D. from Sequoia University in California. There is no such university recognized by the California department of Education. There is a Junior college by the name of the College of the Sequoias, but the school certainly does not grant doctorate degrees.⁵

After leaving college, Hubbard led several expeditions into Central America to study the savage people and their cultures to provide material for his articles and stories. Between 1933-1941, he visited many uncivilized cultures and found time to write seven million words of published fact and fiction. He became a well known writer of science fiction and novels. He used such pen names as Winchester Remington Colt. In 1938,

³Ibid., p. 29.

⁴R.L. Smith, "Scientology: A Menace to Mental Health," Today's Health Magazine, December, 1968, pp. 34-39.

⁵Ibid., p. 34.

Hubbard finished the manuscript of the book, Excalibur, containing some of the ideas that he later amplified into the concepts of Dianetics and Scientology.⁶

Hubbard was commissioned into the United States Navy in 1941. At the outbreak of the war, he was ordered to the Philippines, and he was flown home in the spring of 1942 because of his having been wounded. What his wounds were is not known, but he was in sufficiently good trim to take command of a Corvette in the summer of 1942. He spent the remainder of 1942 with his Corvette and was placed in command of an entire squadron of American Antisubmarine vessels in the North Atlantic. In 1943, he was back in the Pacific.⁷

Hubbard was crippled and blind at the end of the war. However, he resumed his studies in philosophy and through his own discoveries recovered so fully that he was reclassified in 1949 for full combat duty. It is a matter of medical record that he has twice been pronounced dead, and that in 1950 he was given a perfect score on a mental and physical fitness report.⁸

Hubbard writes of this traumatic experience in his own words:

"Blinded with injured optic nerves, and lame with physical injuries to hip and back, at the end of World War II, I faced an almost non-existent future. My service record states: 'This officer has no neurotic or psychotic tendencies of any kind whatever,' but it also states 'permanently disabled physically.'"

⁶L. Ron Hubbard, The Communication Course (Los Angeles: Optimum Press, 1971), p. 29.

⁷Ibid., p. 29.

⁸Ibid., p. 29.

And so there came a further blow ... I was abandoned by friends and family as a supposedly hopeless cripple and a probable burden upon them for the rest of my days. I yet worked my way back to fitness and strength in less than two years, using only what I knew and could determine about Man and his relationship to the universe.⁹

He was so revolted by war and man's inhumanity to man, that he resigned his commission, rather than assist the government in atomic research.¹⁰

In 1950, Hubbard published the book, "Dianetics, The Modern Science of Mental Health." This book soon became a best seller. This book brought together his philosophy and theory of thought which became a major breakthrough in the history of man. Hubbard devised such an elaborate vocabulary that he even published a Scientology dictionary, which enables people to plow through his writings.¹¹

Hubbard has taken his philosophy in the past two decades from the United States to Australia; from England to South Africa; and from Denmark to Sweden. Under Hubbard's direction, over forty Scientology Organizations have developed around the world. Today, Hubbard is reportedly afloat in the Mediterranean on one of the ships of the flotilla called "Sea Org."¹²

⁹Ibid., p. 32.

¹⁰Ibid., p. 29.

¹¹R.L. Smith, "Scientology: A Menace to Mental Health," Today's Health Magazine, December, 1968, pp. 34-39.

¹²George Malko, Scientology: The New Religion (New York: Delacort Press, 1970) p. 96.

Hubbard's floating domicile is like a retreat for advanced Scientologists. He continues to write additional textbooks of Scientology. Hubbard maintains communications to his Churches by frequent instructions by telegrams to his headquarters in England. On board ship Hubbard is a kind of Jesus Christ-cum-Buddha all rolled into one. His busts and photographs are everywhere. He is just God.¹³

¹³Ibid., p. 97.

III. The History and Organization of Scientology in the United States:

In the summer of 1950, The Hubbard Dianetic Research Foundation Inc. made a presentation of Dianetics to a group of psychiatrists, educators, and lay people in Washington, D.C. In September of 1950, the American Psychological Association asked psychologists not to use dianetic therapy in the public interest.¹⁴

In January of 1951, the New Jersey Board of Medical Examiners instituted proceedings against the Hubbard Dianetic Research Foundation, Inc. for conducting a school which was charged with teaching medicine, surgery, and a method of treatment without a license. The New Jersey operation quickly closed its doors, and Hubbard moved to Wichita, Kansas, where he started another Hubbard Dianetic Research Foundation. However, The Foundation in Wichita did so poorly, that it filed for bankruptcy on February 21, 1952. To anyone underestimating Hubbard's imagination and resilience, it seemed obvious that his Dianetic practice was finished.¹⁵

In the spring of 1952, Hubbard resigned from the bankrupt Hubbard Dianetic Research Foundation in Wichita to further pursue his investigations into the incredible and fantastic. He next set up something which he claimed to be the Hubbard College. After a previous marriage and divorce, Hubbard married a Texas girl named Mary Lou Whipp, who had been

¹⁴Ibid., p. 55.

¹⁵Ibid., p. 58.

active in the research foundation and had studied the tenets of his new science: Scientology.¹⁶

A new book was written by Hubbard which has become the Bible of Scientology Thought. This book is called, "Scientology, The Fundamentals of Thought." According to this book, the goal of Scientology is the making of the individual, capable of living a better life in his own estimation and with his fellows, and the playing of a better game.¹⁷

The achievement of this goal was taught at Hubbard College. The cost of becoming Clear (the ultimate in Scientology processing) in March of 1952 was \$1500.00; but by June the cost had increased to \$5000.00. There are no records to indicate how many people actually signed up for the courses. Hubbard also went to Phoenix, Arizona and organized the Hubbard Association of Scientologists (HAS), stating that its purpose was to publish material relating to behavior studies and to train qualified people in Scientology.¹⁸

In 1953, Hubbard opened up a (HAS) in Philadelphia and in Camden, New Jersey as well as London, England. Things did not go well for Scientology in either Philadelphia or Camden; so in early 1954, Hubbard closed down both these operations and returned to Phoenix, Arizona. There he incorporated the Hubbard Association of Scientologists International (HASI), Inc., to facilitate Scientology's overseas expansion.

¹⁶Ibid., p. 61.

¹⁷L. Ron Hubbard, The Fundamentals of Thought (Los Angeles: American Saint Hill Organization, 1956) p. 91.

¹⁸George Malko, Scientology: The New Religion (New York: Delacorte Press, 1970), p. 62.

Hubbard also began publishing a periodical, Scientology, and offered a "Summary Course in Dianetics and Scientology" for \$382.50.¹⁹

Hubbard also set up a Hubbard College Graduate School and charged a flat \$25.00 registration fee, offering a degree of Bachelor of Scientology. He also introduced electropsychometers which were called E-Meters. The use of E-Meters were essential during the auditing sessions. Hubbard stated unequivocally that Auditing can not be at optimum without the use of the E-Meter. He further stated that an auditor auditing without a machine, reminds one of a hunter hunting ducks at midnight, firing his guns in all directions.²⁰

In June of 1955, Hubbard and his wife, Mary Sue, moved their center of activities to Washington, D.C., where they set up the Founding Church of Scientology. In November of the same year, a Founding Church of New York was also incorporated. The auditors and offices of the Founding Church of Scientology began to call themselves ministers and clergymen.²¹

There seemed to be a great many reasons why Scientology aligned itself with religion. Society accords to men of the church an access not given to others. Becoming a church gave Scientology the needed respectability to become a worldwide organization. The practice of Scientology now was protected by the first amendment.

For the years between 1955, when Hubbard came to Washington, D.C., and 1959, when he and Mary Sue left for England, The Founding Church of Scientology was the "Mother Church." All the Scientology churches and

¹⁹Ibid., p. 62.

²⁰Ibid., p. 63.

²¹Ibid., p. 64.

congregations in the United States were under the leadership and guidance of L. Ron Hubbard. Their messages were directed to the improvement of an individual's health, personality, and techniques to increase one's I.Q., as well as offering guidance in problems of marriage and raising children. In the Yellow Pages, Scientology was listed under three categories: Personal Development, Personal Consultants, and Churches-Variou Denominations.²²

Anticipating that certain practices of his Founding Church of Scientology might run into trouble, Hubbard organized the National Academy of American Psychology in 1957. In Scientology's Certainty magazine of 1958, Hubbard prepared the following loyalty oath:

I hereby subscribe to the following Code of Ethics and practice and swear to abide by it at all times.

I do solemnly swear:

- 1) To support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same..
- 2) To refuse to practice "Brainwashing" upon American citizens.
- 3) To actively prevent the teaching of only foreign psychology in public schools and universities.
- 4) To engage in no conspiracy to commit or treat persons for purely self-interested or political reasons.
- 5) To refuse to protect criminals by supporting questionable pleas of insanity at trials.
- 6) To discourage all violence against the mentally ill.
- 7) To refuse to use, advocate or experiment with physical methods of "therapy" upon patients which might bring about incapacitating physical injury to the patient's brain tissue or body.²³
- 8) To use only methods of mental practice or techniques of therapy upon patients which I would willingly experience myself to the same extent or duration that I apply them or advocate that they be applied.

²²Ibid., p. 66.

²³Ibid., p. 68.

- 9) To refuse to contribute money, dues or my services to organizations which knowingly impede American scientific research programs or which work to discredit American psychologists to the public.
- 10) To refute propaganda to the effect that the study of psychology is hopeless, that I.Q. cannot be improved and that personality cannot be changed.
- 11) To refuse to accept for counseling or psychological assistance and to refuse to accept money from any patient or group I feel I cannot honestly help and to offer no solution or cure I cannot accomplish.
- 12) To refuse to advertise beyond the display of my professional card and the supported claim of my school of mental practice.
- 13) To render good treatment, sound training and good discipline to those students or people entrusted to my care.
- 14) To engage in no unseemly disputes with the uninformed on the subject of my profession.
- 15) To refuse to interfere with the lives of my patients beyond actual treatment.
- 16) To refer to competent medical treatment, ills which demand actual treatment.
- 17) To hold in confidence the secrets of my patients.
- 18) To accept as fellow psychologists only psychologists adhering to this code and to speak no words of criticism in public of them.

I take this obligation freely, without any mental reservations, or purpose of evasion: So help me God.²⁴

Over the years, Hubbard's running war with psychiatry and psychology has become more outspoken, if anything. A few years ago Hubbard wrote, "The psychiatrist and his front groups operate straight out of the terrorist text books. The Mafia looks like a convention of Sunday School teachers compared to these terrorist groups."²⁵

Until 1959, everyone in Scientology worked on a straight salary. Then Hubbard created a new post, the Hubbard Communications Office and

²⁴Ibid., pp. 68-69.

²⁵Ibid., p. 69.

appointed his wife, Mary Sue, as director of accounts. At the same time, he stopped paying straight salaries and introduced a percentage or commission system of payment. Hubbard paid himself ten per cent of all gross income. The Founding Church mailed out collection letters, if somebody was late paying their bill. Past due notes were turned over to collection agencies.²⁶

In March of 1959, Hubbard and Mary Sue left Washington, D.C. and moved to England, where Scientology was already established. Rather than settle in London, Hubbard chose Saint Hill Manor, a splendid English mansion which had been built in 1728, located thirty miles from London. Saint Hill Manor became the center of Scientology in Europe.²⁷

In 1963, Scientology faced its first major challenge when the Food and Drug Administration seized the E-Meter and confiscated some of its literature at the Washington Church of Scientology. Scientology appealed the seizure as illegal and contrary to our constitutional rights. In February of 1969, The U.S. Court of Appeals in Washington, D.C., handed down its decision on the appeal. It reversed the decision of the federal jury and stated that until the government can offer proof that Scientology is not a religion, the E-Meter and the literature seized are protected by our rights of freedom of worship. The decision which was handed down by Judge J. Skelly Wright, said that from the point of view of Scientology, "auditing and processing are a central practice to their religion, akin to confession in the Catholic Church."²⁸

²⁶Ibid., p. 71.

²⁷Ibid., p. 72.

²⁸Ibid., p. 77.

Another legal problem facing the Church of Scientology has been the revocation of a tax-exempt status for the Founding Church of Scientology in Washington, D.C. in the summer of 1969. This case against the Internal Revenue Service is still being appealed. Rev. Meisler indicated to me that their request for tax exempt status is once again receiving public support.

However, despite the difficulties that Scientology has faced in the past twenty years, it remains obvious that it is still growing in numbers and influence in our country. Scientology has reached a degree of respectability, despite the sporadic charges by the American Medical Association and certain conservative Christian Churches.

It's status is further enhanced by the endorsement by professional football star, John Brodie, and movie star Stephen Boyd. Since 1966, Scientology has developed a drug free program entitled, The Narconon Rehabilitation program for drug addicts. Rev. Meisler indicated to me that they have a 80% success with drug addicts.

IV. THE CREED OF THE CHURCH OF SCIENTOLOGY.

WE OF THE CHURCH BELIEVE:

That all men of whatever race, colour or creed were created with equal rights.

That all men have inalienable rights to their own religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defence.

That all men have inalienable rights to conceive, choose, assist, and support their own organizations, churches, and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the rights of men.

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields.

And that no agency less than God has the power to suspend or set aside these rights, overtly or covertly.

And we of the Church believe:

That man is basically good

That he is seeking to survive

That his survival depends upon himself and upon his fellows and his attainment of brotherhood with the Universe.

And we of the Church believe that the laws of God forbid Man:

To destroy his own kind

To destroy the sanity of another

To destroy or enslave another's soul

To destroy or reduce the survival of one's companions or one's group.

And we of the Church believe:

That the spirit can be saved and

That the spirit alone may save or heal the body.²⁹

²⁹L. Ron Hubbard, The Backgrounds and Ceremonies of the Church of Scientology of California, World Wide (London: Krisson Printing Ltd., 1970), p. 56.

V. THE PRACTICE OF SCIENTOLOGY

Scientology is basically a humanistic religion. It is easier to understand when it is broken down into three parts. The first part is the organization of the Church of Scientology which disseminates the knowledge and technology of the Hubbard philosophy. The second part of Scientology is the precise application of the technology and counseling. The third aspect of Scientology is an understanding of the religious philosophy and historical roots of Scientology.

Hubbard has used the eclectic approach in developing a philosophical basis for Scientology. In seeking to understand the heritage of Scientology, one must go back to the Indian Vedic hymns of ten thousand years ago. Hinduism has had a strong impact on Scientology with its emphasis on the Atman or individual soul. The contemplative aspect of Buddhism with the idea of right understanding and the importance of self knowledge influenced Hubbard's writing.³⁰

Hubbard seems to cover the waterfront of religious philosophy in developing Scientology. He used the teachings of Socrates, Plato, and Aristotle to lay the groundwork of his axiomatic philosophy. He also used the writings of Spinoza and St. Thomas Aquinas to further develop his philosophy of the Spirit and Truth. The passages of the Gospel, particularly in the Gospel of John, which speak of truth, are important to Scientologists. There is something of a kinship with the Society of

³⁰Ibid., pp. 8-15.

Friends (Quakers) because of their understanding of religious persecution. In Scientology, the members of the Church must experience truth for themselves.³¹

To start on the long, long road of achieving Clear, one must start with the initial lecture and film at one of the Centers of Scientology. The person will be given a personality test to determine the areas that need to be improved by taking the Communication Course. This basic course costs \$35.00 and can be taken during the day, or in the evening. This course consists of nine training routines and can be accomplished in one week.³²

In the preface of the Communication Course is the following statement to the reader from the Board of Directors of the Church of Scientology:

Scientology is a religious philosophy with spiritual guidance procedures enabling an individual to attain Total Spiritual Freedom. The mission of Scientology is a simple one - it is to help the individual become aware of himself as an immortal being and to help him achieve and attain the basic truths with regard to himself, his relationship to others, his relationship to the physical universe and to the Supreme Being.

The spiritual counseling procedure used by the Church of Scientology is referred to as auditing or processing. Auditing is a spiritual exercise through which the Thetan (soul) aided by the minister of the Church seeks total spiritual awareness. Auditing addresses the Thetan and aids him to relieve those encumbrances of a spiritual nature which inhibit the Thetan's native awareness and abilities.

³¹Ibid., pp. 16-22.

³²L. Ron Hubbard, The Communication Course (Los Angeles: Optimum Press, 1971), p. 2.

Scientology addresses only the spirit, it is not medicine and does not replace competent medical treatment. If you are physically ill you will be sent to a competent medical practitioner prior to receiving spiritual counseling from a Minister of the Church of Scientology.

The Road of total freedom has indeed come to pass... and is yours for the asking.³³

Before you reach the introduction of the Communications booklet, there is a statement of explanation and rationale for this Communications Course:

Welcome to the HUBBARD APPRENTICE SCIENTOLOGIST COURSE (HAS). The Course is designed to instruct students in how to communicate with and handle people to bring about a higher degree of efficiency in their business and in their life, and to better understand living and to feel better about handling life.

Communication and control are prerequisites to successful living. If a person cannot communicate with people or has difficulty with communication, it then lessens his potential of being successful. If one can not control or handle people, that is Start, Change and Stop them, with understanding, that also, is a very large factor in lessening one's success in life.

It is much better to have a good understanding of life and people and how to communicate with and handle them than it is to stumble along in ignorance or misunderstanding. This Course is designed to bring about a greater understanding of yourself and the people around you and to give you knowledge to accomplish your goals in life and to get along with the people you work with, the people at home and your friends.

THE ADVENTURE OF COMMUNICATION

The success level of a person is his communication level.

One can only have those things with which he can communicate. To have it is necessary to communicate. One can only do those things with which he can exchange communication.

One can be whatever he feels will assist him to carry out his ideas of communication itself.³⁴

³³Ibid., Inside cover page.

³⁴Ibid., Preface page.

The first lesson in Communication is called Confrontation. Here the student and coach sit facing each other and do nothing for an extended period of time. The student must not speak, blink, fidget, giggle, or be embarrassed. The whole action is to accustom an auditor to BEING THERE three feet in front of a pre-clear without apologizing or moving or being startled or embarrassed or defending self. The solution is just to confront and be there. The student passes when he can just be there and confront, and then he has reached a major stable win.³⁵

Some of the other lessons in Communication have these intriguing titles to them -- Confronting Bullbaiting, Dear Alice, Duplicative Questions, and Preclear Originations. Wow!! The titles are enough of an incentive to arouse your curiosity to personally find out more about this type of Communication.³⁶

The Communications Course is the bottom rung of the ladder on your route to Hubbard's Total Freedom. The next step leads you to auditing and the first two levels: straight wire release and Dianetic Release. Next comes the Grade 0 release and then four more separate Grades, ending in Grade IV. The next step is to take what is called the DAC, the Dianetics Auditors Course. Its purpose is two-fold, to introduce the importance of each individual functioning independently as an auditor and to train one to audit oneself. After the DAC, one takes Grade V-VA, also known as power. This is followed by solo, Grade VI, and then

³⁵Ibid., p. 6.

³⁶Ibid., pp. 9-18.

Grade VII, clear, the temporal summit.³⁷

Scientology's activities seem particularly difficult and confusing because there seem to be no clear cut lines when one is expected to do one thing or another. Let me try to isolate them, then: The buying and reading of books provide the student with Knowledge; attending and encouraging friends to attend the free lectures provides Orientation; the Scientology meetings where one meets other Scientologists shares experiences; listening to the tapes of Hubbard offers Enlightenment; the actual processing from one grade to the next is done to achieve Freedom; and the training courses through which one becomes an auditor offers Ability. The Academy Training is made more attractive to prospective Scientologists because it offers achieving Clear for a total cost of \$3550.00; a considerable savings on the \$4025.00 for achieving Clear through processing.³⁸

Scientology is practiced by an Auditor (one who listens and commands) as a set of drills upon the individual or with small groups. It is used as an educational or teaching subject. It has been found that persons can be processed in Scientology and be freed from their major anxieties. They become more alert and more competent. It is better to teach and to process a person than just to process him. In other words, the best use of Scientology is through processing and education in Scientology. It is interesting to note that people only need to study Scientology to have some small rise in their own intelligence, behaviour,

³⁷George Malko, Scientology: The New Religion (New York: Delacorte Press, 1970), pp. 127-128.

³⁸Ibid., p. 128.

and competence. The study itself is therapeutic by actual testing.³⁹

Some business and government leaders have used Scientology to improve their organizations through human relations. It is used as well by the individual at home or at his work to make a better life. Some elements of Tenneco Oil Company and General Electric Corporation have endorsed the Communication Course for their employees.

Below is listed the Code of a Practicing Scientologist:

As a Scientologist, I pledge myself to the code of Scientology for the good of all:

1. To hear or speak no word of disparagement to press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this Science, nor to place in danger any such person.
2. To use the best I know of Scientology to the best of my ability to better my preclears, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuse of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.
11. To completely refrain from discussing the case of another auditor's preclear with that preclear, or within his hearing. 40

³⁹L. Ron Hubbard, The Fundamentals of Thought (Los Angeles: American Saint Hill Organization, 1956), pp. 14-15.

⁴⁰Ibid., pp. 95-96.

VI. CONCLUSION

Scientology seems to me to be a combination of the Power of Positive Thinking, A Dale Carnegie Course, an applied portion of self-hypnosis, and some religious philosophy thrown in to give it a real sense of mystery. It is something like eating one side of an apple and not knowing what the other side looks like. This paper is far too short to expose all the Axioms of the Hubbard Philosophy.

On December 3, 1972, I attended a Clear night at the Church of Scientology in the Hotel Martinique in midtown Manhattan. There were five Clears who shared their thoughts with about fifty young people. Entertainment and refreshments were also on the program.

Jim McClosky, a young photographer of twenty-five, said, "Clear is a state of mind that makes life smoother, and more easy going than before. I woke up with a backache and got rid of the pain by transferring the pain to a Mock-up in my bedroom." Jim also stated that he was making more money now since becoming a Clear.

Susan Solomon stated, "Being Clear is to be free within oneself, you can really be yourself. The more you find out about yourself, the freer you become; being Clear is being Free."

Bruce Johnson came to New York City from Tennessee to study to become an Episcopal Priest. Today, he is driving a taxi to support his wife and two children. He is looking forward to being an auditor at the Scientology Center. He stated, "Now I have more time for my wife and

children and spend less time on myself. Being Clear puts you in the driver's seat -- there is no mystery left." I also talked with a Lutheran man who indicated that Christ means more to him now that he is Clear. He also said that he is more ethical and does not enjoy drinking alcoholic beverages since he attained Clear.

Scientology seems to have something for everybody, and the Scientologists I have met seem very happy and have a real zest for life. They have a gleam in their eyes and a smile on their faces. If you are trying to achieve happiness in your life, The Church of Scientology invites you to attend the lectures and take courses which could help you to clear your mind and make you a happy person. "All the happiness you ever find lies in you," said L. Ron Hubbard.



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